

The Boldness of a Saint

Read Hebrews 10: 35-39

"Cast not away therefore your boldness, which hath great recompense of reward."

A saint is a believer in Christ. Faith, like leaven working in bread, yields a sanctifying influence in a believer's life. A Christian character develops as the work of God is performed by the Holy Spirit. Though such character traits as meekness, humility and a deep sympathy and love for mankind is developed, one that we are reminded of in this portion of God's Word is boldness.

The boldness of a saint is not to be thought of as the arrogant spirit that, motivated by selfishness, seizes everything and everything it desires to strive for. The boldness of a saint is rather the confidence with which we accept the invitation of the Gospel.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bids't me come to Thee

O Lamb of God, I come, I come."

On the day when all men shall appear before the judgment seat of God, in some there will be an overwhelming sense of guilt and fear of God, and in others "there will be boldness in the day of judgment" (I John 4:17) because "herein is love made perfect," "having boldness to enter into the holy place by the blood of Jesus" (Heb. 10:19).

For this boldness in Christ there is a wonderful promise of reward. We need patience as we understand the will of God. It is the will of God that all men be saved by grace through faith in Christ. Having this faith we must continue patiently in it, in order to receive the promise at last. Jesus is coming again to receive His own unto Himself.

Why it should be so difficult to have faith in Christ for the salvation of our souls is hard to understand. We must have faith to do so many things in life. Truly, we live by faith. The faith that gives us righteousness in Christ is most important of all. This is to be a bold faith, for God's Word reads, "if he shrink back, my soul hath no pleasure in him."

Our faith can be bold and courageous only as it is anchored in the redeeming work of Christ. Thank God our confidence is in Him, and not in ourselves. Take care that your faith will always continue thus. If faith is not bold enough to claim Christ it has no reward. Perdition is the end of those whose faith shrinks back from Christ. But to them that trust in Christ, boldness of faith results in the saving of the soul. This is the boldness of a saint.

—G. E. M.

Christmas Programs On Children's Chapel

Two special Christmas dramatizations on the Children's Chapel will be presented on December 20 and 27, and children are especially urged to tune in to CFQC on those holiday Saturdays. The dramatizations will vividly portray the meaning of Christmas and our response to the Christmas message.

Mail response to the Children's Chapel so far has indicated that there are about as many listeners in Alberta as in Saskatchewan. Requests for the free CHILDREN'S CHAPEL HYMNBOOK have come from both provinces, and also requests for the lessons for SUNDAY SCHOOL AT HOME by Mail and Radio.

The program is aired each Saturday morning at 9:30 over CFQC (600 k.c.) You are invited to tune in and hear this broadcast prepared by the ELC Board of Parish Education, and sponsored here by the Canada District Board of Parish Education.

TO ALL FATHERS

Our Evangelical Lutheran Church carries on a boys' work program that we here in Canada should know more about. The breakdown of so many homes gives rise to a real need for supplementary program sponsored and led by Christian men. Therefore, the men of our church organized in the Lutheran Brotherhood, have seen fit to encourage and get under way a boys' work program.

It was the privilege of the undersigned as director appointed for Canada District in boys' work to be present at the conference of the international boys' work committee. It is his responsibility to encourage each circuit organization to elect or appoint a man to direct boys' work in each circuit. In turn this circuit director will contact the local congregational people on this matter.

The following paragraph represents a collection of quotations given to us at the conference. "Men today are too often preoccupied with other things than family and children. There is a serious sin against fatherhood . . . intensive preoccupation with business or profession accompanied by restricted stag diversion. Today, both business and relaxation are taking men away from their families. This is an age in which fathers are giving their children too much pocket money and too little personal attention, too many automobiles and not enough of their own companionship. We are always puzzled when successful business men with remarkable records of accomplishment, reveal themselves as failures in handling the most enduring of all forms of investment, the development of their boys. The average father spends his time accumulating money . . . but at the same time he too often ignores the

greatest asset of all, the boy, who sits opposite him at the breakfast table each morning."

In view of this sad picture of the modern fathers, it is the overall objective of the Brotherhood boys' work program to promote an aggressive program of boys' work so as to win, to conserve, and to develop the young manhood of the congregation and the community. Our stress is on the man and boy **personal relationships** in our program. Christian fathers must take a greater responsibility toward their own and other boys of the community. Start with the boy and go ahead. How about a Father and Son banquet for a starter?

Dad is the key man in the program to lead boys to the church and in the path of Christian living. Happy is the lad whose best chum is his dad. Therefore, we seek to arouse every man to a sense of his responsibility to promote wholesome activities that will absorb the leisure time of boys who are currently wasting their time and character development. We want men who will do personal work among the boys.

Write to the Brotherhood, 425 South Fourth Street, Minneapolis 15, Minn., requesting information and material on the Boys' Work Program and Committee. Write to the undersigned, your Canada District director for help with your local or circuit problems. Since it is his work, he desires opportunities to take part in conventions and rallies to present this work.

"And ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Ephesians 6:4.

—G. Loken.

Statement by District Stewardship Secretaries

At a stewardship conference held recently, the district stewardship secretaries decided unanimously to issue the following statement over their signatures:

We heartily endorse the resolution adopted by the Church at its 1946 convention, "that every congregation be asked to add voluntarily a generous amount in addition and over and above its apportionment."

While the budget of the Church was, at this same convention, increased from \$1,005,000 to \$1,300,000, the convention saw fit to pass the above resolution. Let us remember that this voted and apportioned budget of \$1,300,000 is only 89.5 per cent of the \$1,452,437.87 contributed in 1946. In other words, if we raise only our apportionment there will have to be a 10.5 per cent reduction in the amounts received by the five departments this year over last. Also by convention resolution the Department of Pensions was allotted 10 per cent of the total budget receipts instead of being apportioned only 8 per cent of the budget allocation as previously. While we are happy to see the pensioners receive this additional benefit, it means that this percentage increase will have to be subtracted from the other departments and should therefore be made up to them in some other way.

To us it seems that the spirit of the convention clearly was that \$1,300,000 would not be sufficient to carry on the work of the Church if living costs stayed at the high level of 1946. Well do we all know that the cost of living has gone up. In anticipation of this the convention passed the above resolution. No convention can be expected to anticipate economic condi-

tions for two years in advance. The principal argument used for increasing the budget was the increased membership of our Church. Because we had grown in numbers we should vote a larger budget. The implication would then clearly be that we should continue to contribute more than the apportioned amount as long as economic conditions remain in an inflated state. Living costs of teachers, missionaries and other workers have increased ever since the 1946 convention. From information gathered from the executive heads of the five departments it appears evident that 125 per cent of the apportionment will be required to meet the needs of each before the end of the year. Would this seem to be too broad an interpretation of the word "generous" in the resolution of the Church? No definite percentage has been set, and this group neither can nor would attempt to set such a percentage. But we feel that this would not be stretching the interpretation of the word generous at this time. The Lord has been generous to our people; let us show the same spirit towards others who are doing our work in Christian Education, Home and Foreign Missions and Charities, and to those who are now superannuated and receiving their modest pension.

Even though other appeals are being carried on, let us remember that the budget is the lifeline of support for salaries of workers called by the Church as well as the pensioners. Funds raised for special appeals, even for departments and institutions in our Church, do not go to replace the regular budgeted expenditures.

So while the Church decided that the amount to be raised over and

Signs of the Times

When we see V-shaped flocks of geese flying southward we say it is a sign of approaching winter. It is time to finish our fall work. When snow-birds appear or sparrows flurry fretfully about the kitchen window seeking shelter we conclude that a storm is in the offing, snow on the way, and winter around the corner. It is high time that the chimney be sooted, the furnace in order, the coal-bin or fuel-tank filled, the storm windows on, and feed and shelter ready for the livestock. And when a rising bank of grey clouds eclipses the sun and chills the air it is time for the wise householder to ask, "Is there anything else we should do before winter?"

There are other signs we ought to be heeding. There are signs of the times as well as signs of the seasons. Jesus upbraided the blind and unbelieving Pharisee, "Ye know how to discern the face of heaven: but ye cannot discern the signs of the times" (Matt. 16:3). These signs of the times are an index of spiritual conditions in the world and based upon spiritual laws as unswerving and exacting as the laws in the physical world.

Look at signs about us. The unhappy state of Europe shows a judgment to have struck that blood-drenched continent after God has been working with European hearts nearly two thousand years to fit them to live in fellowship with Him and in harmony with each other. Yet where men were most blest and enlightened they have often most shamefully rejected Him. Look at our North American continent blest with liberties, opportunities and abundance; yet how unthankful, wasteful, unsatisfied, Christ-rejecting, Gospel-hardened and self-glorifying! Is not this a sign calling us to repentance lest we likewise perish?

Earth's far-flung and varied nations with their tangled problems, stored-up hatreds, and seething unrest have by modern inventions been thrown into one shrinking neighborhood, equipped with the most deadly weapons ever known and with little other incentive to keep the peace than the fear of total destruction. The light of God's Word, the knowledge of history and of human nature, and the opinions of world leaders seem to indicate that the time is short, which we as Christians have to bring the saving Gospel of Christ to doomed nations. It behooves us to "redeem the time for the days are evil" (Eph. 5:16).

Let these signs bring us to repentance, warn us to faithfully work while it is day, and encourage us to lift up our heads for our redemption draweth night (Luke 21:38).

—A. K. H.

above the apportionment was to be on a voluntary basis, the Church also said that it was to be a generous amount. Therefore we appeal to every congregation in our respective districts to put forth a sincere effort to fulfill this resolution of our Church by a conscientious interpretation of "voluntary" and "generous" amount.

Robert Walledom, Eastern District.
Harold Farseth, Northern Minnesota District.

T. H. Rossing, Southern Minnesota District.

O. A. Langehough, Iowa District.
A. A. Snedrud, South Dakota District.

O. J. Lutness, North Dakota District
Ocee Johnson, Rocky Mountain District

Haugen Pastor A. K. Dec 48
O. A. Schmitt, Pacific District.
M. B. Odland, Canada District.

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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EDMONTON CIRCUIT

The convention was held at Viking November 14-16. Theme: "Missions." The convention opened on Friday afternoon with a sermon in the Norwegian language by Pastor G. J. Ostrem. Pastor Maakestad spoke about the requirements for effective mission work. The business session was held on Saturday morning.

Pastor A. M. Vinge conducted a study on the Book of Jonah. The mission aspect of the book was stressed. After this study Pastor Maakestad spoke on the program of Missions. God's plans for mission work is systematic, extensive and intensive.

In the evening Dr. Lavik gave an interesting and informative account of his trip to the Scandinavian countries. He also related impressions from the Lutheran World Conference at Lund, Sweden. Although there has been no world organization (such as now is organized), there is real unity in the fundamental doctrines in the various branches of the Lutheran Church. This unity was attributed by Dr. Lavik to the fact that the church rests its faith on the WORD ALONE.

Regarding Norwegian church life, Dr. Lavik pointed out the difference in training in the theological seminaries in Norway and America. There is a warm, evangelistic preaching of the Gospel by the laymen's organizations. This work is independent of the state. On Sunday morning there was communion service and Divine worship. Pastor Ostrem brought the message.

In the afternoon, Dr. Lavik spoke on Home Missions. Canada is a big mission field. Many belong to no church. Others hear only the social gospel. This does not avail. Then there are "scorched areas" where sects have worked. What Canada and the world needs is to get back to God.

Sunday evening Dr. Lavik spoke on "My Mission." He said: "Nothing hinders the work of the church as much as the shirking of responsibility by the individual member." He closed his message by searching questions: Have YOU accepted your responsibility? Have YOU received from God? Have YOU been fulfilling YOUR mission?

The Viking choir, several duets and a male quartette added inspirational features to the convention.

—Inga Kjos.

CANADIAN LUTHERAN BIBLE INSTITUTE

The annual association and board meeting of CLBI on Tuesday, November 25 was attended by a good crowd. There arose thanksgiving from many hearts for the goodness of God in blessing the school in the year that is past. The new students of the school year also found much interest in this meeting.

There have been heavy expenditures in the purchase of the dean's residence, work at the residence and the institute, teacher's salaries, etc.

Among the objectives for the coming year aside from the regular cost of maintaining the school, the association decided to liquidate the remaining debt of \$2,000. (The resi-

dence cost \$6,000 and two rooms in the basement were built, and a garage erected). Also about \$400 of work was done at the institute. The second objective was to purchase 50 desk chairs as soon as means are available.

Fellowship Week will again be held on February 9-15 with Pastor O. Gornitzka as speaker.

The summer Bible Camp at Sylvan Lake will sponsor a class in Christian Workers' Training. It is planned that a teacher that specializes in teaching shall conduct that period.

A large number of students is expected after Christmas.

News Items

Pastor A. L. S. Mathre of Moose Jaw will visit his home congregation at Newark, Illinois in December for their Centennial celebration. Pastor Evenson will preach in Central the Sunday Pastor Mathre is absent.

MEET IN CONVENTION

The Southern Alberta Circuit Lutheran League met in convention at Foremost, October 24-26. Pastor M. S. Johnson was the guest speaker, and he brought clarion messages on the theme, "You Need Jesus Christ."

Pastor A. Vinge called on the convention and spoke on the over-all purpose of the Bible Schools of our district.

Our District president spent about two weeks in the Peace River Circuit during which time he visited almost every home in the circuit in behalf of U. M. A. Fine spiritual results were evident, and an average of \$22.39 per pledge for U. M. A.

The District president also visited Frontier the week end of the 15th and 16th.

Pastors Anders Mathre was installed in Central Lutheran, Moose Jaw on November 9.

Convocation and a Home Mission Pastor's retreat will be held in Saskatoon, January 10-16.

It is being planned that the various boards and committees of the Canada District will be held in Saskatoon on January 8-9.

The Swift Current circuit meeting was held November 14-16 in South Immanuel Lutheran Church, 12 miles southeast of Admiral, Sask. The text was Rev. 3:14-22. Pastor Christensen of Frontier pointed out some of the lukewarmness of today. Pastor Seastrand of Cabri pointed to the Faithful and True Witness and the treasure of great price; Mr. Aas of Rothsay, Minn., brought challenges to come to the Lord; Pastor Dale, our District President, spoke on buying of Jesus the true gold, the white raiment and the eyesalve; Missionary Madel Nostbakken of Aneroid, told of mission work in the Sudan. Other speakers were Mr. Solberg and Mr. Austring. Saturday afternoon our eyes were lifted Heavenward by the funeral of Mrs. Ole Kopperud, a charter member of South Immanuel. Memorial gifts were given in her memory to S.L.B.I., the local Bell Fund and for altar fixtures. The communion service Sunday morning was a high point in the circuit meeting. Pastor Haave preached the sermon and Pastor Seastrand was liturgist. Visitors were present from Eastend, Frontier, Cabri, Gouldtown, Stewart Valley, Swift Current, Leinan, Rolling Hills, Alta., besides some from other congregations in the parish.

—J. B. H.

Pastor J. Selmer Stolee arrived in the Bawlf parish on Sunday evening, November 23.

The Admiral Parsonage has been insulated from top to bottom. It is a new house. A new garage was built and many other improvements were

made about the property. The cost for shavings for insulation was about \$30 and will save twice that in coal each winter.

Pastor and Mrs. Strand and son visited Camrose on Saturday. Pastor Strand was in Edmonton for an operation. They came by plane. Pastor Strand has had the operation and is improving nicely.

Dr. H. T. Egedahl has resigned from the congregations of his parish. He resides in Provost, Alberta.

CHRISTMAS TONIGHT

(Continued from Page 4)

be very cold, suppose I offer him a cup of coffee." He tapped on the window and called to the man who did not have to be urged to accept the steaming drink.

After watching in vain for an hour, Father Martin saw a young woman, miserably clad, carrying a baby. She was so pale and thin that the heart of the old cobbler was touched, and he called to her, "You look so tired, won't you come in and rest awhile?" "I am going to the hospital. I hope they will take me and my child in. I am sick and haven't any money. My husband is at sea and I've been expecting him home for three months."

"Poor thing! You must eat something while you are getting warm. And here is milk for the baby. Come, let me take the baby. Why, you haven't put his shoes on!" "He hasn't any."

"Wait, I have a pair." And the old man brought the shoes which he had looked at the evening before and put them on the child's feet. They fitted perfectly. The young woman went away filled with gratitude and Father Martin went back to his post to watch.

And so on throughout the day, as he watched hour after hour, but although many passed, the Master did not come. When it grew dark the old

man sadly prepared his evening meal. "It was a dream—well, I did hope. But He has not come."

After supper he fell asleep in his chair. Suddenly, the room was filled with the people he had aided during the day, and each one asked of him in turn, "Have you not seen me?"

"But who are you?" cried the shoemaker. Then the little child pointed to the open Bible on the table and his little fingers showed the old man this passage: "Whoever shall receive one of these little ones receiveth me." "I was hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in, verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

NEW BUILDING AT S.L.B.I.

An airport building arrived at S.L.B.I. last August. This building is approximately 30 feet wide and 75 feet long and was moved a distance of 70 miles. Since the building arrived, a considerable amount of work has been done on it. However, it is not yet ready for use. **And there are no funds on hand to pay for the work yet required.** Shall the work be only half finished? Or can the building be put into use?

In order that this can be done the school needs contributions of labor and money for this purpose. A number of men have already donated several days' labor on the building. Others have spoken of doing so. But there is work to be done that requires the outlay of cash. We are pleading for support that will enable this building to be put into service. A considerable increase in enrolment is expected for the winter term. Since God has prospered us to this point, we believe He wants to enable us to make use of this building. We are confident that He will move our people to respond to this need with special gifts for this purpose.—G. O. Evenson.

GIFTS TO BETHANY SUNSET HOME

New Norway, Alberta

Mrs. Schenie and family, \$5.00; Mrs. O. Nelson and Art, \$2.00; Mr. and Mrs. B. Sharbo and family, \$2.00.

In memory of Mr. F. Johnson: Mr. and Mrs. M. G. Johnson, \$2.00.

In memory of Mr. F. Olson: Mr. and Mrs. G. I. Haukedal and family, \$1.00; Mr. and Mrs. Johnson, \$1.00; Mrs. Selma E. Alachson, \$1.00; Kvelland family, \$2.00; Mr. and Mrs. Natham Stromberg and family, \$1.00.

Rochester, New York, U.S.A.

In memory of Mrs. Veltikold: Mae and Charlie Schott, \$1.00.

Ryley, Alberta

In memory of Mr. L. Anderson: Bethel Ladies' Aid, \$5.00.

Starbuck, Manitoba

In memory of Mr. S. H. Swenson: Mrs. S. H. Swenson and family, \$2.00.

Hillsboro, North Dakota, U.S.A.

In memory of Mrs. S. Veltikold: Mr. and Mrs. N. O. Buringrud, \$3.00.

Armenia, Alta.

In memory of Mrs. Rasmusson: Mr. and Mrs. George Lyseng and family, \$1.00.

Bawlf, Alta.

Needleworkers (Mrs. Falhied, president) donation, \$5.65.

In memory of Mr. Hofling: Mr. and Mrs. O. Leiren, Oscar and Thelma, \$1.00; Mr. and Mrs. A. Mosand, Alton and Milton, \$1.00; Mr. and Mrs. O. Loken, \$1.00; Mrs. Hoem and Henry, \$2.00; Sister Marie Weiks, \$1.00.

Bellingham, Wash., U.S.A.

Mr. and Mrs. M. Norgaard and Fred, in memory of M. Ouren, \$5.00.

Camrose, Alta.

In memory of Mrs. Rasmusson, Mr. and Mrs. Bud Gaalaas, \$1.00.

In memory of Mr. Hoefling: Mr. and Mrs. Ole Krogstad, \$2.00; Mr. Karl Larson, \$1.00; Mrs. Helena Strom, \$1.00.

Enchant, Alta.

In memory of Mr. Steen: Mr. and Mrs. C. M. Howg, \$2.00; Mr. and Mrs. O. E. Howg, \$2.00.

Grannum, Alta.

In memory of Mr. Steen: Mrs. Nikolina Johnson, Mrs. Johanna Johnson, \$5.00; Alfred Johnson and family, \$5.00.

Hanley, Sask.

In memory of Mr. Lawrence: Mr. O. Orsen, \$2.00.

Rose Valley, Sask.

In memory of Selma: Mr. and Mrs. Irvin Quaal and family, \$2.00; Dovre Ladies' Aid (Miss S. Quaal, secretary), \$5.00.

Valhalla Centre, Alta.

In memory of a Brother in the Lord: Mr. J. M. Linds, \$5.00.

Viking, Alta.

Golden Valley Sunday School (Miss Marie Lae, secretary), \$2.00.

GIFTS IN NATURA

Bawlf, Alta.

Mr. and Mrs. M. Mathison, box apples; Mr. and Mrs. H. H. Shannon, box apples; Mr. H. I. Hendrickson, 2 dozen oranges; Mr. and Mrs. O. T. Hendrickson, 2 bags turnips; Mr. and Mrs. G. Sanden, bag turnips; Mrs. A. Zemlich, several cabbages; Mrs. M. Osness, lefse.

Eckville, Alta.

Mr. and Mrs. M. Stenvig, 6 chickens, 2 geese, sack turnips, half sack each of carrots and potatoes.

Edberg, Alta.

Rev. and Mrs. Haave, 3 pails honey, about 10 pounds.

Paddockwood, Sask.

Paddockwood Lutheran Ladies' Aid (Mrs. M. Dahl, secretary), 1 quilt.

Starbuck, Man.

Mrs. Homer Mills, 2 bath towels, dresser scarf and several doilies.

Cards-Calendars

Use CHRIST-HONORING Christmas Cards This Year

Order your supply of "Messenger," "Sunshine," and "Foothills Line," available at 40 per cent discount (for resale) to Pastors and congregations.

We also supply "Scripture Text," "Triumph Life," and "Day by Day With Jesus" calendars. The Scripture Text Calendars are also available in the Norwegian edition.

Special prices to congregations and organizations.

Christmas program material is also available at:

Foothills Book Store

26 Fourth Street North-East
CALGARY - Alberta

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Wadena, Sask., Første No. i December, 1947.

Salig, Vaaken og Ventende

2 s.i advent Luk. 12:35-40

Det bor sikkert saa mye av barnet i oss alle at naar vi kommer inn i desember gleder vi oss saa smaatt til julen. Hvor korte og mørke dagene enn er, saa kan vi ikke helt frigjøre oss fra en kjensle av hygge og forventning. Og likevel, hva har igrunden vi voksne aa glede oss til? Det er jo helst ikke noen som skyndsomt skjuler noe for oss naar vi gaar gjennom stua. Og de menneskelige juletilstillinger som hører med, har vel helst tapt sin glans for oss. Det som vedrører selve julens herlighet, nemlig evangeliet om Frelserens fødsel, har vi jo alltid like god grunn til aa glede oss over gjenneom hele kirkeåret. Men netop derfor er det tekstene for de fire adventsøndager peker i en annen retning.

Advent betyr "komme." Som kristne forbereder vi oss paa feire Jesu fødsel som menneske, men vi maa ikke forsømme aa berede oss til hans annet komme. Og det er alvaarsrøsten fra Jesu forløper som er sterkst i adventtiden: Omvend eder, for himmerikes rike er nær! Det vil si at for den som ikke har sine lender ombundet og sitt lys brennede naar Jesus kommer, blir det til dom. Med et sterkt ord fra en av de andre gamle profeter roper evangeliet til oss: "Gjør deg rede til aa mote din Gud" —Amos 4:12.

Og Jesus gjør det selv helt klart for oss at vi maa møte ham engang—enten naar døden kommer og henter oss herfra, eller naar han selv kommer igjen for aa dømme levende og døde og gjør døden overflødig. Derfor har en stor predikant sagt: La barna glede seg til julen, men la oss voksne glede oss til døden! Det betyr at vi skal tenke paa vaar levetid som en forberedelse, og fylle den med forventning om den glede som skal komme, for "Salige er de tjenere som Herren finner vaakne naar han kommer." Salig, vaaken og ventende! det bør være vaart livsmotto. "Og om han kommer i den annen vakt, og om han kommer i den tredje og finner det saa, salige er de."

Naar kommer saa Jesus igjen? Tiden er ikke kjent av noen, ikke engang av englene—Mk. 13:32: "For som lynet gaar ut fra øst og skinner like til vest, saaledes skal menneskesønnens komme være", Matt. 24:27. Men dersom vi i lyset fra Guds ord ser paa verdens gang og begivenheter, finner vi visse tegn som varslar inn tiden for Jesu snare gjenkomst. En kan nevne f.eks. misjonens framgang—evangeliets utbredelse direkte ved misjonærene og over radioen, pavekirkenes oppbydelse av alle sine krefter for aa tilrane seg det aandelige og politiske herredømme, for falskningen av evangeliet gjennom det stadig stigende antal av sekter og okkulte "ismer"—kort sagt: utviklingen hen i mot antikrist paa det aandelige og politiske omraade.

Disse ting er tegn paa at Herrens store dag er forestaaende. Hvor nær forestaaende kan ingen vite for "en dag er i Herrens øyne som tusen, aar, og tusen aar som en dag." 2 Pet. 3:8. Derfor maa vi avvise de fantastiske spaadommer framsatt av visse selvbestaltede profeter og andre som har paatatt seg aa fastsette den eksakte dag for Jesu gjenkomst. Av samme grunn maa vi ogsaa avvise teorien om tusenaarsriket. Det bygger mere paa spekulasjon enn paa Guds aapenbaring. Vi vaager heller ikke aa presse denne tekst bokstavelig til inntekt for noen bestemt teori. Men det er i all fall manende alvaar naar Jesus sier:

Joh. 17, 9-17

Av Reidar Kobro

Evangeliet er fra Jesu yppersteprestelige bøn. Forunderlig gripende legger Jesus sine disipler frem for sin far. "Jeg har git dem dit ord, og verden har hatet dem, fordi de ikke er av verden, likesom jeg ikke er av verden. Jeg ber ikke at du skal ta dem ut av verden men at du skal bevare dem fra det onde."

Han skulde forlate dem, og de skulde bli igjen med alle livets bekymringer. Hvor skulde de ikke komme til at lenges etter sin Mester, hvor skulde de ikke ønske at flytte herfra

FOLKEKALENDEREN

Folkekalenderen er ogsaa iaar redigeret av Pastor Olaf Holen.

Dette aar findes mange korte stykker som vil leses med stor interesse. Da vi satte os ned for at lese Folkekalenderen leste vi først en gripende skildring om en merkelig nadverd-stund, skrevet av Ludvig Hope. Under dødens skygge kome nogle faa menn sammen paa Grini. Der brøt de brødet og nød vinen—som de all trodde—for siste gan paa denne jord. For mange blev det saa.

Mange er interessert i evangelist virksomheten. Pastor S. H. Njaa, Dr. Iver Iversen, og Dr. Kildahl giver gode vink i dette gren av kirkens arbeide.

Det gaar ikke an at nevne alle bidragsyderne. Men det er gode, oppbyggelige, og kunnskapsrike verdier de byder paa. Folkekalenderen for 1948 burde findes i all norske hjem. Bestil den og les den. Den vil gjøre dig godt. —V.

"Vær da ogsaa I rede! for Menneskesønnen kommer i den time I ikke tenker." Visste vi bare timen bestemt, saa kunne vi jo holde oss vaaken netop da, men naa er det ikke annet for enn alltid aa være rede. Og da maa det en start til for oss. Den første start fikk vi alt i daapen, for gjenfødselen ved den Hellige Aand var lyset vi fikk da. Men holdt vi lyset brennende? Det er det store spørsmål. Holdt vi fram som vi startet eller sovnet vi paa nattevakten? Møtte vi Kristus i ordet og sakramentet? Hadde vi samfund med ham gjennom daglig bønn og bibellesning? Det er derved han holder lyset brennende for oss og ombinder vaare lender. Det er derigjennom hans Aand vitner med vaar Aand at vi er Guds barn. Det er forvissningen og tryggheten vi faar og kraften til aa holde oss rede.

Og skulle du regne med aar i ditt jordeliv før Jesus kommer, saa vær naa endelig sikker paa at ditt lys holdes brennende gjennom ordet og bønne og dine lender ombundet med Aandens kraft. Et gjenskin av andres lys hjelper deg ikke, for du skal kjempe din egen kamp mot mørket inne i deg og utenfor deg. Og du skal dø din egen død tilslutt. Og da slukner all andre lys for deg dersom du ikke har Jesu lys i ditt hjerte. La da ingen bryte seg inn og ta det fra deg mens du venter. Og har du det ikke saa kom til ham og han skal tenne troens lys i din sjel.

So vakna du som blundar,
Or syndesvevnen statt!
Til enden snøgt det stundar,
Snart kjem den siste natt.
So vak og haldt deg ferdig.
Og bed i tru og von,
At du maa finnast verdig
Aa fylgja med Guds Son.
(Rev. Landstad 84.3.)
—H. Arnholt Strand.

I Tunge Dage

og være hos ham. Vi hører gjenklangen av deres ønske hos den discipel som fik vente lengst: "Amen, ja kom, herre Jesus," ber han. Men Jesus vilde dog at de skulde vente, selv om tiden faldt dem tung og lang.

Fremdeles lenges Herrens venner etter at faa fare herfra. Selve kristentroen legger os lengselen i blodet. Det er bruden som ser etter sin brudgom. Og det kommer særskilte dage da lengselen øker paa og faar stor magt. Det er i sorgens og trengselens tider, da bønne stiger opad: "Hjem jeg lenges, ak i verden er saa koldt, saa mørkt, saa ødt. Maatte snart min arme ferden være endt og sorgen bødt."

Ogsaa verdens barn kan ønske at fare herfra. Livet blir dem for tomt eller for tungt at bære, og saa ønsker de at det var slut. Men at de tør! De har dog hørt om ham som skal dømme levende og døde. Kjærlighetens evangelium har sit alvor.

Men Herrens venner tør vel lenges. Og de maa gjerne be om at bli fri. Den bøn er ikke synd. Det er utaalmodigheten som er synd, og ikke lengselen etter Herren.

Dog vil Herren saa mangen gang at hans venner skal bli. Endnu en stund faar de vente. "Jeg ber ikke om at du skal ta dem ut av verden, men at du skal bevare dem fra det onde." Det er en opgave som endnu ligger foran dem. De skalt være Mesterens vidner paa jord, og den maate som de kjemper sin kamp og bærer sin trengsel paa, skal være deres sterkeste vidnesbyrd.

Blir saa du som er en av Herrens venner, tret og motløs, da opløft dit hode og hør: Din frelser har bedt for dig. Han bad om at du maatte bevares fra det onde. Verden skulde ikke faa din sjel, og bekymringene ikke dekke dit haap. Lyset i dig skal lyse, og kjærligheten til Jesus skal brenne, saa er du Herrens vidne paa jord i den krets som er din.—Og saa blir du imens selv formet til det Herren vil.

Engang skal din lengsel faa vingefang, og engler bærer din sjel til Abrahams skjød.

Kom, min due, la dig skue,
la dig skue med oljebld!

Se, nu er stunden nesten oprunden,
nesten oprunden, som gjør dig glad.
Kom, min due, la dig skue,
la dig skue med oljebld.

—Broderhaandet.

FULDKOMMENGJORT GJENNEM LIDELSE

Den gamle pastor Flättich fra Munchingen ved Stuttgart blev tre aar før sin død rammet av slag saa han blev lam. Han var siden stadig bundet til sin sykestol og plagedes ogsaa av mange andre lidelser. Da bleven dag blandt noen av hans venner og elever det spørsmål fremkastet, hvorfor Gud lot denne sin tro tjener som forut var saa lutret og prøvet, endnu faa gjennemgaa saa megen lidelse. Man besluttet at henvende sig til den syke selv for at faa spørsmålet besvaret. Og Flättich svarte paa sin originale maate med følgende liknelse:

"Naar en snekker av en grov eke-stamme vil lage et vakkert møbel, maa han først gjøre mange kraftige hugg og fjerne mange store kvister. Men siden maa stokken ogsaa høvles og treet pusses og tilslut poleres. Slik maa ogsaa menneskene høvles og poleres, før de opnaar den himmelske fuldendelse. Det er det som nu skjer med mig."

Vi gaar dernede i dalene og ser paa hverandre og bygger en verden sam-

I Brennpunktet

Mennesket og helvete

En hører saa mangt naa om dagen. To menn satt og diskuterte om de ting som mennesket tror seg aa vite. De syntes begge aa være overlag "lærd"—etter eget omdømme. Den ene hadde ingen ting imot Jesu "milde" lære. Han ønsket tvert imot at han kunne leve etter den. Paa Jesu vegne var han ofte blitt oprørt for hva kirken hadde gjort eller ikke gjort. Humaniteten, sa han, hadde hatt stor framgang i verden trass i kirkens eksistens, og han likte slett ikke helvete. Den annen ville ha vekk skyldfølelsen. Forsoningslæren kunne han ikke akseptere og tanken paa de evige straffer. Og han fastslo at den som ikke kunne tro paa Jesus Kristus som Guds Sønn kunne heller ikke tro paa kristendommen forøvrig. Begge var skjønt enige om hvor vidunderlig det ville bli den dag en kunne bli befridd for kristendommens byrde.

Jeg satt og lyttet til disse "kloke" hoder og kom til aa tenke paa en bok med den forferdende titelen: "Djevelen dypper pennen" av engelskmanen C. S. Lewis. Han er engelsk høykirkelig, men det er ikke det samme som at han er særskilt høytydelig. Tvert imot har han saa mye humør i kroppen at han er blitt en mer enn vanlig teolog og psykolog. Boken er skrevet i form av en rekke undervisningsbrev fra en klok eldre djevel ved navn Tommeskrue til en djevelærling som heter Malurt. Denne har faatt til opgave aa føre en ung mann med kristne tilbøyeligheter til "Vaar Fader i avgrunnen." Den kloke Tommeskrue peker bl. a. paa at det store skille i tilværelsen skriver seg fra at djevelen (som egentlig er skapt av Gud som engel) ikke kunne forstaa Guds meningsløse kjærlighet til de "tobente vesener" som kalles mennesker. Han mente at det maatte ligge noe hemmelighetsfullt bak en slik opførsel. Han maste derfor saa energisk og saa uforskammet paa en forklaring, at en skilsmisse var uundgaaelig. Det var ikke Gud som styrtet ham i helvete, han styrtet seg selv gjennom sin hybris, som var gjort mulig ved den frie vilje han hadde faatt. Dette stemmer helt med det kristne verdensbilde, uttrykt f.eks. i den første trosartikkel. De som mener at trosbildet som saadant kan styrtes ved hjelp av vitenskapen, tar storlig feil. Den vet absolut ingen ting om det egentlige ophav. Gaaten er og vil vedbli aa være uløst av vitenskapen. Det samme gjelder døden. Ingen kan bevise at et menneskes tilværelse er slutt i det øyeblikk det drar sitt siste sukk. Legen kan kjenne paa pulsen, lytte til hjerteslagene og skrive ut en dødsattest. Men om han skrev under paa at tilværelsen dermed var slutt, maa ethvert menneske forstaa at han attesterte noe han var uvitende om. Den kristne tro paa et evig liv og et helvete er altsaa like "fornuftig" som troen paa at det ikke fins noe slikt. —H. A. S.

Uten hensyn til hvor ubehagelig sandheten sommemetider kan være, saa vil den alltid være mere til hjelp end selv den behageligste løn.

Uvidenhet og indbilskhet er noksaa nære naboer. Naar en av dem lader sig tilsyne, saa kan man være sikker paa at den anden ikke er langt borte.

men, som vi tror er den virkelige og evige. Vi glemmer at vi selv er intet og vort liv et forsvindende pust over himmelrummet. Vi slaar tiden ihjel og glemmer at i morgen skal vi dø. Erik Røstbøll.

A LETTER FROM THE DEACONESS

Dear Friends of the Bethany Sunset Home: At the editor's request I shall try to tell you how we prepare for Christmas in this Canadian Home for the Aged.

The preparation for Christmas is a busy time, nevertheless a joyous time, and even during summer and early fall if something special happens, you often hear the old folks say, "This is just like Christmas."

About the first part of December things begin to happen. Parcels from far and near come from different organizations and individual friends of the Home. The greatest number come from the Ladies' Aids. Not only parcels are received, but letters with money orders enclosed and kind remarks such as, "We want to remember the old folks, especially now at Christmas." Friends, you do not realize how much these good wishes and kind remembrances mean to the staff as well as the aged.

A week before Christmas we decorate with bells, wreaths and streamers on the main floor and in the sick rooms which also get individual Christmas trees. The last touch is the large tree in the parlor. How the old folks love to sit and look at the tree with its many shining lights and tinsel! Now and then can be heard someone singing a Christmas song, and the oft-repeated exclamation, "My, but it is a beautiful tree!" I think we are all more or less like children when Christmas draws near.

The mailman is kept busy bringing parcels, letters and cards. It is the custom of the Home to keep parcels unopened until Christmas Eve.

In the afternoon of Christmas Eve the parcels are placed around the tree in the parlor, and you notice one after another of the old people quietly make their way into the parlor with parcels for their friends at the home.

Between five and six o'clock everyone comes dressed in his Sunday best to partake of the Christmas Eve dinner, which usually consists of roast chicken or goose and trimmings that include ice cream, bakels and lefse.

When dinner is over and the dishes washed, we all go into the parlor for our Christmas service. Many Christmas songs are sung and many expressions of thanksgiving are heard from the old people, with remarks like this, "It is the nicest Christmas we have ever had." Services over, the staff distribute the parcels and everyone is treated to fruit, candy, coffee, Christmas bread and bakels.

Christmas morning there is a special breakfast followed by the reading of the Christmas Gospel and Christmas songs. All who are able attend church and return home to enjoy a turkey dinner.

Every day between Christmas and New Year is more or less like Sunday—cleaning and baking having all been done up so well—there is time to relax and get extra time off to visit friends and relatives, and friends come to visit us too. Christmas is a Blessed Season, young and old seem so happy. May we never grow tired in well doing for in due season we shall reap. It pays to help those who cannot help themselves.

With kindest greetings and a Blessed Christmas to you all.

From the Bethany Home family,
Sister Marie Wieks.

P.S.—Oh, yes! We must not forget the lutefisk that is heartily enjoyed by the old folks during the holiday season. This is usually donated by Booth Fisheries of Winnipeg. S.M.W.

NEWS ITEMS

The Peace River Circuit L.D.R. met at Sexsmith on October 25. A short devotional period was led by Dolores Melsness. Reports on the work of the past year were given by circuit and local L.D.R.'s. A circuit constitution was adopted. Officers to serve for two years are: President, Irene Wold, Sexsmith; vice-president, Inger Velve, Valhalla Centre; second vice-president, Mrs. L. K. Nepstad, Valhalla

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta



A regular meeting of the Atwater Lutheran Ladies' Aid was held at the Luraas home. A notable and memorable event took place when Mrs. Anne Luraas was presented with a Life Membership certificate in the W.M.F. of our Church by Mrs. W. Rausch, president of the Ladies' Aid. Mrs. Luraas is 84 years of age and has been a member of the Ladies' Aid since it was organized in 1906. Pastor H. Melby gave a most interesting talk on "Looking Back on Life."

Seated in the front row are Mrs. Foshager, Mrs. O. Anderson, Mrs. A. Luraas, Mrs. I. Huseby and Mrs. M. Karstad. Pastor Melby is standing on the right hand side.

W.M.F. BOARD MEETING

It was a joy and a privilege to attend the board meeting of the W.M.F. in Minneapolis, not to mention the inspiration one gathers from such a meeting. It was an opportunity to obtain a deeper insight into the work of the W.M.F. and to become acquainted with the leaders of our W.M.F. Every woman on the board is vitally interested in promoting the work of our beloved Church, and each one is a believer in Christ. All the sessions opened and closed with Scripture and prayer. The reports given showed all our leaders place first emphasis on bringing Christ to all and to draw them closer to Him.

Mrs. Norman, our fine general president, struck the keynote at the beginning of the very first session. She explained that we are organized for the purpose of serving the Church—not to be served by it. We want to keep our W.M.F. a true auxiliary, a true branch of the Church; and as such our main aim is to help all we can in promoting the work as outlined by the Church and its leaders. Throughout the sessions during those three days, we could see, and even feel, how our plans were following and merging with the plans of the whole Church. Our W.M.F. leaders had clearly informed themselves of the work at hand and God was directing and leading them to do what is most expedient. Mrs. Norman emphasized that the word "urgent" be placed before everything we do these days. Advancement comes only through knowledge, and then only as

Centre; secretary-treasurer, Mrs. John Hrubizna, Sexsmith. We pray God's blessing on our L.D.R. and its newly elected officers. May we go "forward in Christ" to serve Him. Dolores B. Melsness, Past Pres. L.D.R.

The Concordia L.D.R. was organized recently at the Skavelbo home. The officers elected were: President, Mrs. McCaffery; vice-president, Hil-da Tunem; secretary, Doris Haugen; treasurer, Edna Olson; historian, Thelma Haugen. Hannah Haugen, district president of the L.D.R., was present to assist in the organization. Thirteen members were enrolled. The worship offering amounted to \$6.11.

Mrs. McCaffery, president,
Ordale, Sask.

Secretaries Appointed

At the annual meeting of the South Immanuel Ladies' Aid a secretary for each of the departments of WMF work were elected. Some volunteered to take the office. That's news.

this knowledge is reflected to others.

We were urged to stand behind the United Mission Advance. In fact, this Advance was placed first in the resolutions. Read again the Mission folders you received, and put ourselves into action; show our concern and love by tangible means which is the only way our love and care can be transferred to the Mission fields, both at home and abroad.

It was a thrill to have Dr. Aasgaard speak to us. As you know, he had just recently returned from his tour to Europe. He had many interesting and pertinent facts about conditions there. Bishop Ordass of Hungary spoke at Lund, Sweden, on the text "Work while it is day, for the night cometh when no man can work." But, he said, NIGHT IS NOT HERE. DAY IS BREAKING, RISE UP. This is the crux of the situation in the world today. Day is breaking for our Church. Opportunities are presenting themselves to us on every side. What are we doing about them? Doors are wide open and souls are seeking for the Truth. Why don't we act and that quickly? Those seeking souls may be filled with something of evil unless we go to them with Christ's Gospel of Salvation. Let us go NOW. Let us give. Stand behind the United Mission Advance. There is no time to lose.

Just a word about South America, too. Miss Arna Njaa, L. D. R. executive secretary, told us of the tremendous opposition by the Catholic church. Homes for missionaries are needed; churches, schools and other buildings are needed, but no building can be done because the workers will be stoned by the Catholics. If workers are brought in from other places, they too will be stoned by the local workers. This opposition comes mainly from the priests and leaders. Many are welcoming the teachings of our Lutheran Church and when such opportunities are present, shouldn't we accept them?

Let me impress upon all our Ladies' Aids that they should begin now to plan for delegates to the general convention in Minneapolis in June, 1948. There are wonderful things; there are big things in the offing. Much of it is still in the "beginner" state, but I can assure you that what materializes will be for you a wonderful experience. The theme is along these lines: I. Is There Any Word From The Lord, Jer. 7:1, 2 and John 1:14; (a) For the Distress of Nations, Isa. 40:1-2 and 43:1; (b) For Our Homes, Deut. 6:6, 9; (c) For Service, Matt. 21:28; etc. Motto: Hear O Heavens and give ear, O Earth. II. The Morning Light Is Breaking, or, The Morning Com-

eth, or, Daybreak. Texts: Psalm 30:5; Isa. 21:11, 12; Romans 13:12. Motto: Awake, Arise. Both of these themes are so striking that the group did not wish to drop either one, and it is hoped that these two can be combined. These themes, by the way, were revealed to the group as Dr. Aasgaard spoke, and after much prayer and discussion on the part of the theme committee, the above were presented to the board. Don't you feel, too, that as these themes are being developed, there will be much for us to hear? Plan to be at the convention next summer.

Hudson Taylor once said that there are three stages in the work of the Kingdom. 1, Impossible; 2, Difficult; 3, Always Done. All of us are so apt to say the work before us is impossible and so neglect to do everything about it. Certainly we are aware that Kingdom work is difficult due to the severe criticisms and tremendous opposition from the world. But, don't you see, too, that in Christ is our strength, and as we go forward in His Name and at His bidding, His work will finally be "always done."

May God reveal to us the work He has for each one of us to do, and may He also give us the strength and will to act.

—Mrs. J. B. Haave, Pres., W.M.F.

"EVERYWHERE, EVERYWHERE, CHRISTMAS TONIGHT"

No, not everywhere; only where the tidings of great joy have been heard; only where the Christ child has a place in the heart can there be a true Christmas.

How thankful should we not be that we every year may hear this beautiful message and know that we have ever been the objects of His love. What an unparalleled opportunity we have just now to express our gratitude for these spiritual and material blessings that are ours by sharing them through the United Mission Advance with those who are not equally blest. Let us like Father Martin in the beautiful touching story that follows, by kindly word and deed, especially this Christmas remember Christ's "Inasmuch."

—Laura Brun.

Many years ago, there lived in the city of Marseilles an old shoemaker loved and honored by all his neighbors who called him "Father Martin." One Christmas Eve Father Martin who had been reading the story of the Three Wise Men who brought gifts to the infant Jesus on that first Christmas Day said to himself: "If only tomorrow were that first Christmas day, and the Saviour were coming to the earth tonight, how I would serve and adore Him. I know what I would give Him." He rose and took from the shelf a pair of little shoes. "Here is what I would give Him—my finest work. How pleased His mother would be! But what am I thinking of? Does the Saviour need my poor shop or my shoes?"

But that night Father Martin had a dream. He thought the voice of Jesus Himself, said to him, "Father Martin, you have wished to see me. Watch the street tomorrow from morning until evening for I shall pass your window. But you must try your best to recognize me, for I shall not make myself known to you."

When he awoke next morning, Father Martin, convinced that what he had dreamed would come true, hastened to put his shop in order, lighted the fire, drank his coffee, and then seated himself by the window to watch the passersby. He had often seen pictures of Jesus so he felt sure he would know Him when He passed. The first person he saw was an old street sweeper, who was trying to warm himself, for it was bitter cold.

"Poor man," said Martin, "He must (Continued on Page 2)